

authority, expelled from the altar, finds a new and securer home upon the throne. The maintenance of Christian morality is to be transferred from the discredited ecclesiastical authorities to the hands of the State. Sceptical as to the existence of unicorns and salamanders, the age of Machiavelli and Henry VIII found food for its credulity in the worship of that rare monster, the God-fearing Prince.

Calvin

The most characteristic and influential form of Protestantism in the two centuries following the Reformation is that which descends, by one path or another, from the teaching of Calvin. Unlike the Lutheranism from which it sprang, Calvinism, assuming different shapes in different countries, became an international movement, which brought, not peace, but a sword, and the path of which was strewn with revolutions. Whereas Lutheranism had been socially conservative, deferential to established political authorities, the exponent of a personal, almost a quietistic, piety, Calvinism was an active and radical force. It was a creed which sought, not merely to purify the individual, but to reconstruct Church and State, and to renew society by penetrating every department of life, public as well as private, with the influence of religion.

Upon the immense political reactions of Calvinism, this is not the place to enlarge. As a way of life and a theory of society possessed from the beginning one characteristic which was both novel and important. It assumed an economic organization which was relatively advanced, and expounded its social life on the basis of it. In this respect the teaching of the Puritan moralists who derive most directly from Calvin is in marked contrast with that both of mediaeval theologians and of Luther. The difference is not merely